

Śrīmad-Bhāgavatam: Canto 10
Chapters 80-81

PASTIME OF SUDĀMA



Study notes of H.G.Gaurāṅga dāsa

PASTIME OF SUDAMA

(SB 10.80-81)

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PASTIME OF SUDĀMĀ (SB 10.80-81)

80. The Brāhmaṇa Sudāmā Visits Lord Kṛṣṇa in Dvārakā

I. Mahārāja Parīkṣit's question

TEXT 1

*śrī-rājovāca
bhagavan yāni cānyāni
mukundasya mahātmanah
vīryāṇy ananta-vīryasya
śrotum icchāmi he prabho*

King Parīkṣit said: My lord, O master, I wish to hear about other valorous deeds performed by the Supreme Personality of Godhead, Mukunda, whose valor is unlimited.

TEXT 2

*ko nu śrutvāsakṛd brahmann
uttamaḥśloka-sat-kathāḥ
virameta viśeṣa-jñō
viṣaṇṇaḥ kāma-mārgaṇaiḥ*

O brāhmaṇa, how could anyone who knows the essence of life and is disgusted with endeavoring for sense gratification give up the transcendental topics of Lord Uttamaḥśloka after hearing them repeatedly?

TEXT 3

*sā vāg yayā tasya guṇān grṇīte
karau ca tat-karma-karau manaś ca
smared vasantaṁ sthira-jaṅgameṣu
śṛṇoti tat-puṇya-kathāḥ sa karṇaḥ*

Actual speech is that which describes the qualities of the Lord, real hands are those that work for Him, a true mind is that which always remembers Him dwelling within everything moving and nonmoving, and actual ears are those that listen to sanctifying topics about Him.

TEXT 4

*śiras tu tasyobhaya-līṅgam ānamet
tad eva yat paśyati tad dhi cakṣuḥ
aṅgāni viṣṇor atha taj-janānām
pādodakam yāni bhajanti nityam*

An actual head is one that bows down to the Lord in His manifestations among the moving and nonmoving creatures, real eyes are those that see only the Lord, and actual limbs are those which regularly honor the water that has bathed the Lord's feet or those of His devotees.

TEXT 5

*sūta uvāca
viṣṇu-rātena samprṣṭo
bhagavān bādarāyaṇiḥ
vāsudeve bhagavati
nimagna-hṛdayo 'bravīt*

Sūta Gosvāmī said: Thus questioned by King Viṣṇurāta, the powerful sage Bādarāyaṇi replied, his heart fully absorbed in meditation on the Supreme Personality of Godhead, Vāsudeva.

II. Sudāma's condition

TEXT 6

*śrī-śuka uvāca
kṛṣṇasyāsīt sakhā kaścīd brāhmaṇo brahma-vittamaḥ
virakta indriyārtheṣu praśāntātmā jitendriyaḥ*

Śukadeva Gosvāmī said: Lord Kṛṣṇa had a certain brāhmaṇa friend [named Sudāmā] who was most learned in Vedic knowledge and detached from all sense enjoyment. Furthermore, his mind was peaceful and his senses subdued.

TEXT 7

*yadṛcchayopapannena
vartamāno grhāśramī
tasya bhāryā ku-cailasya
kṣut-kṣāmā ca tathā-vidhā*

Living as a householder, he maintained himself with whatever came of its own accord. The wife of that poorly dressed brāhmaṇa suffered along with him and was emaciated from hunger.

5 Qualities of a Brāhmaṇa

- (1) Learned in Vedic knowledge
- (2) Detached from all sense enjoyment
- (3) Mind peaceful
- (4) Senses subdued.
- (5) Maintains himself with whatever comes of its own accord.

III. Wife approaches Sudāma and speaks

TEXT 8

*pati-vratā patim prāha
mlāyatā vadanena sā
darīdram śīdamānā vai
vepamānābhigamya ca*

The chaste wife of the poverty-stricken brāhmaṇa once approached him, her face dried up because of her distress. Trembling with fear, she spoke as follows.

PURPORT: TEXT 8

- ✓ Distress: No food for husband.
- ✓ Fearful: Trembling – she knew Sudāma did not want to beg for anything other than devotion.

(i) Kṛṣṇa – your friend

TEXT 9

*nanu brahman bhagavataḥ
sakhā sākṣāc chriyaḥ patih
brahmaṇyaś ca śaraṇyaś ca
bhagavān sātvatarṣabhaḥ*

[Sudāmā's wife said:] O brāhmaṇa, isn't it true that the husband of the goddess of fortune is the personal friend of your exalted self? That greatest of Yādavas, the Supreme Lord Kṛṣṇa, is compassionate to brāhmaṇas and very willing to grant them His shelter.

PURPORT: TEXT 9

- ✓ Why fallen soul befriend? – *brahmaṇ/ brahmaṇya*
- ✓ Why, I have no devotion? – *bhagavataḥ/ śaraṇyaś, bhagavān*
- ✓ Why to me – Kṛṣṇa fruits of karma? – Equal to all, impartial
- ✓ If not devotees serving give some charity.
- ✓ If Yadavas protected, why not Sudāmā, & what fault?

(ii) Kṛṣṇa will give wealth & lotus feet

TEXT 11

*āste 'dhunā dvāravatyām
bhoja-vṛṣṇy-andhakeśvaraḥ
smarataḥ pāda-kamalam
ātmānam api yacchati
kiṁ nv artha-kāmān bhajato
nāty-abhīṣṭān jagad-guruḥ*

Lord Kṛṣṇa is now the ruler of the Bhojas, Vṛṣṇis and Andhakas and is staying at Dvārakā. Since He gives even His own self to anyone who simply remembers His lotus feet, what doubt is there that He, the spiritual master of the universe, will bestow upon His sincere worshiper prosperity and material enjoyment, which are not even very desirable?

PURPORT: TEXT 11

- ✓ Kṛṣṇa – ruler of Bhojas, Vṛṣṇis & Andhakas – if opulent rulers merely acknowledge Sudāmā as a personal friend of Kṛṣṇa's - they give everything.
- ✓ If Sudāmā – Dvārakā + silent – give abundant wealth + shelter at His lotus feet.

IV. Sudāmā's preparation

TEXT 12

*sa evaṁ bhāryayā vipro
bahuśaḥ prārthito muhuḥ
ayaṁ hi paramo lābha
uttamaḥśloka-darśanam*

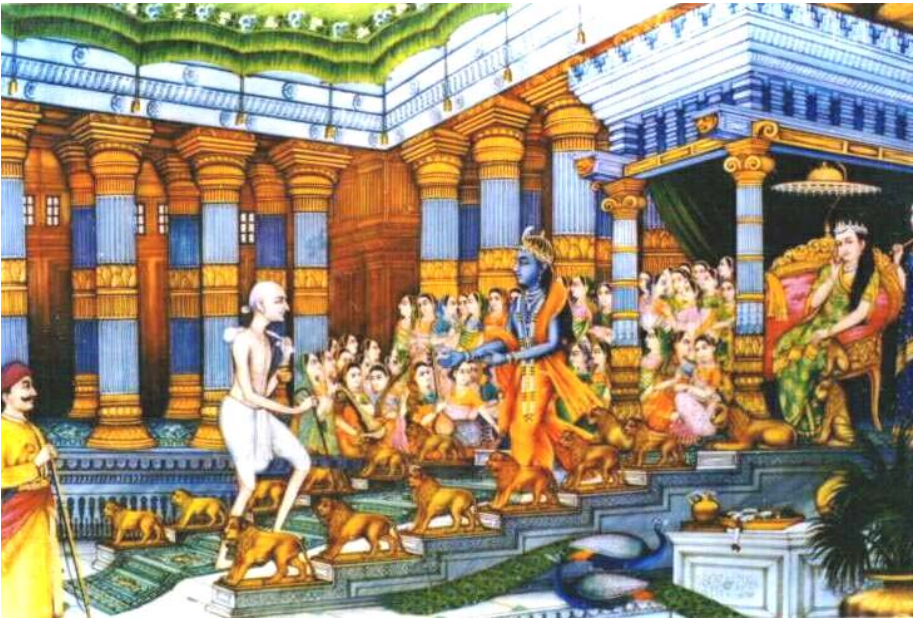
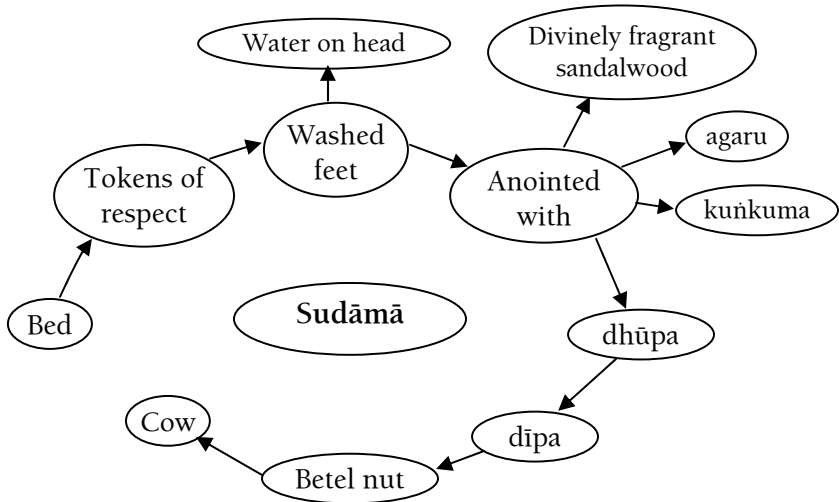
When his wife thus repeatedly implored him in various ways, the brāhmaṇa thought to himself, "To see Lord Kṛṣṇa is indeed the greatest achievement in life."

- ❖ Anything in house as gift? – please give it to me. (TEXT 13)
- ❖ 4 handfuls of flat rice from neighboring brāhmaṇas, torn cloth. (TEXT 14)
- ❖ Sudāmā for Dvārakā, "How will have Kṛṣṇa's audience?" (TEXT 15)
- ❖ Sudāmā + local brāhmaṇas – passed 3 guard stations + 3 gateways, + Andhakas & Vṛṣṇis – opulent palaces of Hari's 16,000 queens – bliss of liberation. (TEXTS 16-17)
- ❖ Silence at doorway of Rukmiṇī's palace. (PURPORT: TEXTS 16-17)

V. Kṛṣṇa receives Sudāmā

- ❖ Kṛṣṇa seated on Rukmiṇī's bed – stood up went forward, embraced – intense ecstasy, shed tears of love. (TEXTS 18-19)

(i) Kṛṣṇa's reception





(ii) Rukmīṇī's reception

TEXT 23

*ku-cailaṁ malinaṁ kṣāmaṁ
dvijaṁ dhamani-santatam
devī paryacarāt sākṣāc
cāmara-vyajanena vai*

By fanning him with her cāmara, the divine goddess of fortune personally served that poor brāhmaṇa, whose clothing was torn and dirty and who was so thin that veins were visible all over his body.



(iii) Palace residents

TEXT 24

*antaḥ-pura-jano dṛṣṭvā
kṛṣṇenāmala-kirtinā
vismito 'bhūd ati-prītyā
avadhūtaṁ sabhājitam*

The people in the royal palace were astonished to see Kṛṣṇa, the Lord of spotless glory, so lovingly honor this shabbily dressed brāhmaṇa.

TEXTS 25

*kim anena kṛtaṁ puṇyam
avadhūtena bhikṣuṇā
śriyā hīnena loke 'smin
garhitenādhamena ca*

[The residents of the palace said:] What pious acts has this unkempt, impoverished brāhmaṇa performed? People regard him as lowly and contemptible, yet the spiritual master of the three worlds, the abode of Goddess Śrī, is serving him reverently.

VI. Kṛṣṇa remembers the time spent in Gurukul together

(i) Inquiry about the present

- ❖ You know well the ways of dharma.
- ❖ Offered gift of remuneration to our guru + home – marry compatible wife? (TEXT 28)
- ❖ Your mind – not affected by material desires + no pleasure in material wealth. (TEXT 29)
- ❖ Learned, spiritually advanced – not interested in ordinary sense gratification, as is the common man. (PURPORT: TEXT 29)

(ii) Remembrance of the past

- ❖ Live together in Gurukul? (TEXT 31)

(iii) Glories of service to Guru

(a) Enjoy spiritual life

- ❖ Learn from Guru that is to be learnt (TEXT 31)

(b) Non different from Kṛṣṇa

- ❖ 3 Gurus (TEXT 32)
 - Birth
 - Religious ceremony
 - Transcendental knowledge – ultimate – as good as Self

(c) Cross Ocean

TEXT 33

*nanv artha-kovidā brahman
varṇāśrama-vatām iha
ye mayā guruṇā vācā
taranty aṅjo bhavārṇavam*

Certainly, O brāhmaṇa, of all the followers of the varṇāśrama system, those who take advantage of the words I speak in My form as the spiritual master and thus easily cross over the ocean of material existence best understand their own true welfare.

(d) Only way to satisfy Kṛṣṇa

TEXT 34

*nāham iḥyā-prajātibhyāṁ
tapasopaśamena vā
tuṣyeyaṁ sarva-bhūtātmā
guru-śuśrūṣayā yathā*

I, the Soul of all beings, am not as satisfied by ritual worship, brahminical initiation, penances or self-discipline as I am by faithful service rendered to one's spiritual master.

(iv) Examples of Faithful service

- ❖ Winter – rains – firewood – unseasonal storm – rain + fierce wind + thunder – sunset – forest covered by darkness – flooding – no distinction between high land, low land. (TEXTS 35-37)



TEXT 38

*vayaṁ bhṛśam tatra mahānilāmbubhir
nihanyamānā mahur ambu-samplave
diśo 'vidanto 'tha parasparaṁ vane
grhīta-hastāḥ paribabhrimāturāḥ*

Constantly besieged by the powerful wind and rain, we lost our way amidst the flooding waters. We simply held each other's hands and, in great distress, wandered aimlessly about the forest.

- ❖ One must have VISION, MISSION & TRANSMISSION.
- ❖ Spiritual master, after sunrise – search + found in distress (TEXT 39)

TEXT 40

*aho he putrakā yūyam
asmad-arthe 'ti-duḥkhitāḥ
ātmā vai prāṇinām preṣṭhas
tam anādṛtya mat-parāḥ*

[Sāṅdīpani said:] O my children, you have suffered so much for my sake! The body is most dear to every living creature, but you are so dedicated to me that you completely disregarded your own comfort.

TEXT 41

*etad eva hi sac-chiṣyaiḥ
kartavyaṁ guru-niṣkṛtam
yad vai viśuddha-bhāvena
sarvārthātmārpaṇaṁ gurau*

This indeed is the duty of all true disciples: to repay the debt to their spiritual master by offering him, with pure hearts, their wealth and even their very lives.

PURPORT: TEXT 41

- ✓ I (body) & Mine (fortune) – offer – eternal servant - Spiritual master doesn't exploit disciple but engages fully in Kṛṣṇa consciousness.

TEXT 42

*tuṣṭo 'haṁ bho dvija-śreṣṭhāḥ
satyāḥ santu manorathāḥ
chandāṁsy ayāta-yāmāni
bhavantv iha paratra ca*

You boys are first-class brāhmaṇas, and I am satisfied with you. May all your desires be fulfilled, and may the Vedic mantras you have learned never lose their meaning for you, in this world or the next.

Blessings of Spiritual master gives:

- (1) Satisfaction
- (2) Vedic mantras never loose meaning
- (3) All desires fulfilled.

PURPORT: TEXT 42

- ✓ If one is not fixed in Kṛṣṇa consciousness, the transcendental knowledge that once inspired him on the spiritual path will lose its "taste," or meaning, for him.

(v) Kṛṣṇa concludes

TEXT 43

*itthaṁ-vidhāny anekāni
vasatām guru-veśmani
guror anugraheṇaiva
pumān pūrṇaḥ praśāntaye*

[Lord Kṛṣṇa continued:] We had many similar experiences while living in our spiritual master's home. Simply by the grace of the spiritual master a person can fulfill life's purpose and attain eternal peace.

Source of Tests: All difficulties are created by the Lord.

VII. Sudāma speaks, defends

TEXT 44

*śrī-brāhmaṇa uvāca
kim asmābhir anirvṛttaṁ
deva-deva jagad-guro
bhavatā satya-kāmena
yeṣāṁ vāso guror abhūt*

The brāhmaṇa said: What could I possibly have failed to achieve, O Lord of lords, O universal teacher, since I was able to personally live with You, whose every desire is fulfilled, at the home of our spiritual master?

PURPORT: TEXT 44

- ✓ Price to pay: Compared to bliss of staying with you, worth tolerating any difficulty.
- ✓ Whay about storm – Your desire – *satya-kāmena*
- ✓ Sudāmā understands his fortune of living with Śrī Kṛṣṇa
- ✓ External difficulties – Expression of Lord's mercy

- ❖ Kṛṣṇa
 - o Lord
 - o Spiritual master of all
 - o To teach the importance of service to spiritual master.

81. The Lord Blesses Sudāmā Brāhmaṇa

VIII. Lord speaks, asks for rice

- ❖ Kṛṣṇa – heart of all beings – laughed & spoke to Sudāmā (TEXTS 1-2)

TEXT 2

śrī-śuka uvāca

*brahmaṇyo brāhmaṇaṁ kṛṣṇo
bhagavān prahasān priyam
premnā nirīkṣaṇenaiva
prekṣan khalu satām gatiḥ*

[Śukadeva Gosvāmī said:] Lord Hari, Kṛṣṇa, especially devoted to the brāhmaṇas, the goal of all saintly persons, conversed in this way with the best of the twice-born, He laughed and spoke the following words to that dear friend of His, the brāhmaṇa Sudāmā, all the while smiling and looking upon him with affection.

PURPORT: TEXTS 1-2

- ✓ Knows mind – smiled
- ✓ Laughter – gift hidden.
- ✓ Loving glance – veins & ragged clothes only till tomorrow.
- ✓ As indulgent patron of the brāhmaṇa class, He especially enjoys favouring brāhmaṇas who are additionally qualifications by unconditional devotee to Him.

(i) Small gifts offered by devotees > great offerings of non-devotees

- ❖ *patraṁ puṣpaṁ phalaṁ toyam...* (TEXT 4)

PURPORT: TEXT 4

- ✓ Aśnāmi – eats even flower – bewildered by ecstatic love.
- ✓ Refuse offering of some other deity? – Yes! I will refuse.
- ✓ Prayatātmanaḥ – one in pure consciousness.

(ii) Sudāmā kept his head bowed in shame/ embarrassed to offer.

PURPORT: TEXT 5

- ✓ "How can the Lord of Śrī eat this hard, stale rice?" "Even if You request it from me repeatedly, I will not give this to You."

(iii)

TEXT 6

*sarva-bhūtātma-dṛk sākṣāt
tasyāgamana-kāraṇam
vijñāyācintayan nāyam
śrī-kāmo mābhajat purā*

Being the direct witness in the hearts of all living beings, Lord Kṛṣṇa fully understood why Sudāmā had come to see Him. Thus He thought, "In the past My friend has never worshiped Me out of a desire for material opulence."

PURPORT: TEXT 6

- ✓ "How, despite My omniscience, my devotee fallen in poverty?" Then, related these words.
- ✓ Objection: *ananyāś cintayanto mām*
- ✓ 2 kinds of renounced devotees
 - Inimical to sense gratification – Jaḍa Bharata
 - Indifferent to it – neither repelled nor attracted – Prahlāda Mahārāja.
- ✓ Sudāmā Brāhmaṇa – inimical – averse category.
- ✓ Why Sudāmā went? – 2 reasons:
 - Out of compassion for his faithful wife
 - Hankered to see Kṛṣṇa

(iv) Lord snatched Sudāmā's garment – grains of flat rice tied up in an old piece of cloth, "What is this?"

TEXT 9

*nanv etad upanītaṁ me parama-prīṇanam sakhe
tarpayanty aṅga mām viśvam ete pṛthuka-taṇḍulāḥ*

"My friend, have You brought this for Me? It gives Me extreme pleasure. Indeed, these few grains of flat rice will satisfy not only Me but also the entire universe."

PURPORT: TEXT 9

- ✓ Water tree – extreme pleasure.
- ✓ If one satisfies Kṛṣṇa, he satisfies the whole creation.

(v) Lord ate one palmful & was about to eat second when Rukmiṇī took hold of His hand.

TEXT 10

*iti muṣṭim sakṛj jagdhvā
dvitīyām jagdhum ādade
tāvac chrīr jagrhe hastam
tat-parā parameṣṭhinaḥ*

After saying this, the Supreme Lord ate one palmful and was about to eat a second when the devoted goddess Rukmiṇī took hold of His hand.

PURPORT: TEXT 10

- ✓ Śrīdhara Svāmī –
 - "This much of Your grace is sufficient to assure vast riches – play of my glance.
 - Please do not force me to surrender to this brāhmaṇa, as will happen if You eat one more handful."
- ✓ Śrīla Viśvanātha Cakravartī –
 - To Lord: "If You eat all of this wonderful treat Your friend brought from his house, what will I have left for my friends, co-wives, servants and myself?
 - To maidservant: "hard rice will upset my Lord's tender stomach."
- ✓ Śrīla Prabhupāda –
 - "When food is offered to Lord Kṛṣṇa with love and devotion and He is pleased and accepts it.

- Goddess of fortune, so greatly obliged to the devotee that she has to personally go to the devotee's home.
- Feeds Nārāyaṇa sumptuously, Lakṣmī, automatically becomes a guest in house, which means one's home becomes opulent."

IX. Rukmiṇī says

TEXT 11

*etāvataṁ viśvātman
sarva-sampat-saṁddhaye
asmin loka 'tha vāmuṣmin
puṁsas tvat-toṣa-kāraṇam*

[Queen Rukmiṇī said:] This is more than enough, O Soul of the universe, to secure him an abundance of all kinds of wealth in this world and the next. After all, one's prosperity depends simply on Your satisfaction.

X. Sudāma spends night in Dvārakā

- ❖ Eating & drinking to his full satisfaction +gone to spiritual world.
(TEXT 12)

TEXT 13

*śvo-bhūte viśva-bhāvena
sva-sukhenābhivanditaḥ
jagāma svālayaṁ tāta
pathy anavrajya nanditaḥ*

The next day, Sudāmā set off for home while being honored by Lord Kṛṣṇa, the self-satisfied maintainer of the universe. The brāhmaṇa felt greatly delighted, my dear King, as he walked along the road.

PURPORT: TEXT 13

- ✓ *Sva-sukha*: Complete in own bliss.
- ✓ Lord has an unlimited capacity for bestowing gifts.

- ❖ Sudāmā (TEXT 14)
 - o No wealth from Lord Kṛṣṇa
 - o Too shy to beg
 - o Satisfied to have had the Supreme Lord's audience.

Test of a devotee:

Desires don't change with situation: before/ after

XI. Sudāmā's thoughts

TEXT 15

*aho brahmaṇya-devasya
dṛṣṭā brahmaṇyatā mayā
yad daridratamo lakṣmīm
āśliṣṭo bibhṛatorasi*

[Sudāmā thought:] Lord Kṛṣṇa is known to be devoted to the brāhmaṇas, and now I have personally seen this devotion. Indeed, He who carries the goddess of fortune on His chest has embraced the poorest beggar.

(i) *Brahmaṇya-devasya*: Kṛṣṇa devoted to brāhmaṇas, & now I have personally seen this devotion.

(ii) *Embraced*: Carries Sri on chest, embraced poor beggar. (TEXT 15)

(iii) *Bhagavan*

TEXT 16

*kvāhaṁ daridraḥ pāpīyān
kva kṛṣṇaḥ śrī-niketaṇaḥ
brahma-bandhur iti smāhaṁ
bāhubhyāṁ parirambhitaḥ*

Who am I? A sinful, poor friend of a brāhmaṇa. And who is Kṛṣṇa? The Supreme Personality of Godhead, full in six opulences. Nonetheless, He has embraced me with His two arms.

(iv) *Treated as family member*: Brother – sit on bed of consort. Fatigued – queen personally fanned me with a yak-tail cāmara. (TEXT 17)

(v) *Worship*

TEXT 18

*śuśrūṣayā paramayā
pāda-samvāhanādibhiḥ
pūjito deva-devena
vipra-devena deva-vat*

Although He is the Lord of all demigods and the object of worship for all brāhmaṇas, He worshiped me as if I were a demigod myself, massaging my feet and rendering other humble services.

- ❖ Lord of all demigods
- ❖ Object of worship for brāhmaṇas
- ❖ He worshipped me
 - Massaging feet
 - Rendering other humble services

XII. Bhakti – Root cause of perfections
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TEXT 19

*svargāpavargayoḥ puṁsām
rasāyām bhuvi sampadām
sarvāsām api siddhīnām
mūlam tac-caraṇārcanam*

Devotional service to His lotus feet is the root cause of all the perfections a person can find in heaven, in liberation, in the subterranean regions and on earth.

XIII. Why Lord did not grant me wealth

- ❖ "If this poor wretch suddenly becomes rich, forget Me in his intoxicating happiness. (TEXT 20)
- ❖ Externally – palace; internally – bliss.

XIV. Sudāmā's Palace

- ❖ Towering, celestial palaces – rivaling brilliance of sun, fire & moon.
- ❖ Splendorous courtyards & gardens – flocks of cooing birds + ponds in which kumuda, ambhoja, kahlāra and utpala lotuses
- ❖ Finely attired men + doe-eyed women stood in attendance.
- ❖ "What is all this? Whose palace? How has this all come about?" (TEXTS 21-23)
- ❖ Beautiful men & maidservants, as effulgent as demigods, forward to greet master with loud song + instrumental music. (TEXT 24)
- ❖ Wife rushed out in a jubilant flurry. (TEXT 25)
- ❖ Wife – saw Sudāmā – eyes: tears of love + eagerness. Eyes closed – bowed down, embraced him in heart. (TEXT 26)
- ❖ Wife – maidservants + jeweled lockets + effulgent as a demigoddess in her celestial airplane. (TEXT 27)
- ❖ With pleasure took his wife + entered house + gem-studded pillars (TEXT 28)
- ❖ **OPULENCE DESCRIBED (TEXTS 29-32)**
 - Beds – soft + white as milk foam
 - Bedsteads – ivory + gold
 - Couches – golden legs
 - Cāmara – royal
 - Thrones – golden
 - Cushions – soft
 - Canopies – gleaming + strings of pearls
 - Walls of sparkling crystal glass, emeralds, shone jeweled lamps
 - Women – precious gems.
- ❖ As Sudāmā viewed luxurious opulence, calmly reasoned

XV. Sudāmā's Contemplation

TEXT 34

*nanv abruvāṇo diśate samakṣaṁ
yāciṣṇave bhūry api bhūri-bhojaḥ
parjanya-vat tat svayam īkṣamāṇo
dāśārha-kāṇām ṛṣabhaḥ sakhā me*

After all, my friend Kṛṣṇa, the most exalted of the Dāśārhas and the enjoyer of unlimited wealth, noticed that I secretly intended to beg from Him. Thus even though He said nothing about it when I stood before Him, He actually bestowed upon me the most abundant riches. In this way He acted just like a merciful rain cloud.

TEXT 35

*kiñcit karoty urv api yat sva-dattaṁ
suhṛt-kṛtaṁ phalgv api bhūri-kārī
mayopaṇītaṁ pṛthukaika-muṣṭim
pratyagrahīt prīti-yuto mahātmā*

The Lord considers even His greatest benedictions to be insignificant, while He magnifies even a small service rendered to Him by His well-wishing devotee. Thus with pleasure the Supreme Soul accepted a single palmful of the flat rice I brought Him.

TEXT 36

*tasyaiva me sauhṛda-sakhya-maitrī-
dāsyam punar janmani janmani syāt
mahānubhāvena guṇālayena
viśajjatas tat-puruṣa-prasaṅgaḥ*

The Lord is the supremely compassionate reservoir of all transcendental qualities. Life after life may I serve Him with love, friendship and sympathy, and may I cultivate such firm attachment for Him by the precious association of His devotees.

TEXT 37

*bhaktāya citrā bhagavān hi sampado
rājyaṁ vibhūtīr na samarthayaty ajaḥ
adīrgha-bodhāya vicakṣaṇaḥ svayaṁ
paśyan nipātaṁ dhanināṁ madodbhavam*

To a devotee who lacks spiritual insight, the Supreme Lord will not grant the wonderful opulences of this world-kingly power and material assets. Indeed, in His infinite wisdom the unborn Lord well knows how the intoxication of pride can cause the downfall of the wealthy.

TEXT 38

*itthaṁ vyavasito buddhyā
bhakto 'tīva janārdane
viṣayān jāyayā tyakṣyan
bubhuje nāti-lampāṭaḥ*

[Śukadeva Gosvāmī continued:] Thus firmly fixing his determination by means of his spiritual intelligence, Sudāmā remained absolutely devoted to Lord Kṛṣṇa, the shelter of all living beings. Free from avarice, he enjoyed, together with his wife, the sense pleasures that had been bestowed upon him, always with the idea of eventually renouncing all sense gratification.

TEXT 39

*tasya vai deva-devasya
harer yajña-pateḥ prabhoh
brāhmaṇāḥ prabhavo daivam
na tebhyo vidyate param*

Lord Hari is the God of all gods, the master of all sacrifices, and the supreme ruler. But He accepts the saintly brāhmaṇas as His masters, and so there exists no deity higher than them.

TEXT 40

*evam sa vipro bhagavat-suhṛt tadā
dṛṣṭvā sva-bhṛtyair ajitam parājitam
tad-dhyāna-vegodgrathitātma-bandhanas
tad-dhāma lebhe 'cirataḥ satām gatim*

Thus seeing how the unconquerable Supreme Lord is nonetheless conquered by His own servants, the Lord's dear brāhmaṇa friend felt the remaining knots of material attachment within his heart being cut by the force of his constant meditation on the Lord. In a short time he attained Lord Kṛṣṇa's supreme abode, the destination of great saints.

TEXT 41

*etad brahmaṇya-devasya
śrutvā brahmaṇyatām naraḥ
labdha-bhāvo bhagavati
karma-bandhād vimucyate*

The Lord always shows brāhmaṇas special favor. Anyone who hears this account of the Supreme Lord's kindness to brāhmaṇas will come to develop love for the Lord and thus become freed from the bondage of material work.



10 LESSONS FROM SUDĀMĀ PASTIME (SB 10.80)

1

Importance of Ashrama Shelter

❖ Kṛṣṇa's inquiry from Sudāmā.

2

Grihasta means detached life centered around Kṛṣṇa

TEXT 10.80.29

*prāyo grheṣu te cittam
akāma-vihitam tathā
naivāti-prīyase vidvan
dhaneṣu veditam hi me*

Even though you are mostly involved in household affairs, your mind is not affected by material desires. Nor, O learned one, do you take much pleasure in the pursuit of material wealth. This I am well aware of.

3

Training is foundation for any ashrama.

❖ FROM WHOM? – One should be trained under the shelter of a bonafide spiritual master.

○ 3 types of Gurus: Birth, religious ceremony, transcendental knowledge.

4. WHY SHOULD ONE BE TRAINED?

4

One should be trained for
(a) Liberation, and
(b) Kṛṣṇa's pleasure

TEXT 10.80.33

*nanv artha-kovidā brahman
varṇāśrama-vatām iha
ye mayā guruṇā vācā
taranty aṅjo bhavārṇavam*

Certainly, O brāhmaṇa, of all the followers of the varṇāśrama system, those who take advantage of the words I speak in My form as the spiritual master and thus easily cross over the ocean of material existence best understand their own true welfare.

5. HOW SHOULD ONE SERVE GURU?

5

One should serve Guru (a) Faithfully & (b) Lovingly.

TEXT 34

*nāham ijjā-prajātibhyāṁ
tapasopaśamena vā
tuṣyeyaṁ sarva-bhūtātmā
guru-śuśrūṣayā yathā*

I, the Soul of all beings, am not as satisfied by ritual worship, brahminical initiation, penances or self-discipline as I am by faithful service rendered to one's spiritual master.

6

Kṛṣṇa sets an example: Service should neither be sentimental not impersonal.

TEXT 10.80.38

*vayaṁ bhṛṣam tatra mahānilāmbubhir
nihanyamānā mahur ambu-samplave
diśo 'vidanto 'tha parasparam vane
grhīta-hastāḥ paribabhrimāturāḥ*

Constantly besieged by the powerful wind and rain, we lost our way amidst the flooding waters. We simply held each other's hands and, in great distress, wandered aimlessly about the forest.

(i) Symptoms of Kanishta & Madhyama Sanga:

Kanishta	Madhyama
Conflict	Worship
Competition	Destruction
Pretension	Creation
Loneliness	Purification
Changelessness	Enlivenment
Fault Finding	Fixation
Institutionalization of competition	Satisfaction
	Attraction
	Compassion
	Expansion

7. WHAT IS THE GOAL OF GURU SEVA?

7

Goal of Guru seva is Guru's Pleasure

(i) Dedication

TEXT 10.80.40

*aho he putrakā yūyam
asmad-arthe 'ti-duḥkhitāḥ
ātmā vai prāṇinām preṣṭhas
tam anāḍṛtya mat-parāḥ*

[Sāndīpani said:] O my children, you have suffered so much for my sake! The body is most dear to every living creature, but you are so dedicated to me that you completely disregarded your own comfort.

(ii) Selfless Surrender

TEXT 10.80.41

*etad eva hi sac-chiṣyaiḥ
kartavyaṁ guru-niṣkṛtam
yad vai viśuddha-bhāvena
sarvārthātmārpaṇaṁ gurau*

This indeed is the duty of all true disciples: to repay the debt to their spiritual master by offering him, with pure hearts, their wealth and even their very lives.

8. WHAT ARE THE BENEFITS OF VAISNAVA SEVA?

8

Benefits of Vaisnava seva

- (i) Satisfaction
- (ii) Stability
- (iii) Success
- (iv) Santi – Supreme Peace.

(i) Satisfaction of desires & (ii) Stability of Spiritual Knowledge

TEXT 10.80.42

*tuṣṭo 'haṁ bho dvija-śreṣṭhāḥ
satyāḥ santu manorathāḥ
chandāṁsy ayāta-yāmāni
bhavantv iha paratra ca*

You boys are first-class brāhmaṇas, and I am satisfied with you. May all your desires be fulfilled, and may the Vedic mantras you have learned never lose their meaning for you, in this world or the next.

(iii) Success & (iv) Santi – Supreme Peace

TEXT 10.80.43

*itthaṁ-vidhāny anekāni
vasatām guru-veśmani
guror anugraheṇaiva
pumān pūrṇaḥ praśāntaye*

[Lord Kṛṣṇa continued:] We had many similar experiences while living in our spiritual master's home. Simply by the grace of the spiritual master a person can fulfill life's purpose and attain eternal peace.

9 & 10. CONCLUSION

9

Association of Devotees is the highest benediction. Service in that association is the ultimate fulfillment of desires.

10

A HUMBLE SERVANT can become a GOOD LEADER

TEXT 10.80.44

*śrī-brāhmaṇa uvāca
kim asmābhir anirvṛttaṁ
deva-deva jagad-guro
bhavatā satya-kāmena
yeṣāṁ vāso guror abhūt*

The brāhmaṇa said: What could I possibly have failed to achieve, O Lord of lords, O universal teacher, since I was able to personally live with You, whose every desire is fulfilled, at the home of our spiritual master?

* * *

QUALITIES OF KṚṢṆA (SB 10.81)

XVI. Kṛṣṇa is All Knowing

- ❖ Knows
- ❖ Refer Section VIII, Page 17.

TEXT 10.81.2

śrī-śuka uvāca

*brahmaṇyo brāhmaṇaṁ kṛṣṇo
bhagavān prahasān priyam
premnā nirīkṣaṇenaiva
prekṣaṇ khalu satām gatiḥ*

[Śukadeva Gosvāmī said:] Lord Hari, Kṛṣṇa, especially devoted to the brāhmaṇas, the goal of all saintly persons, conversed in this way with the best of the twice-born, He laughed and spoke the following words to that dear friend of His, the brāhmaṇa Sudāmā, all the while smiling and looking upon him with affection.

XVII. Kṛṣṇa Reciprocates with His Cherished Servants

- ❖ Favors, Understands.

XVIII. Kṛṣṇa Accepts the Love of Devotees

- ❖ Unconditionally Accepts, Overlooks.
- ❖ *patraṁ puṣpaṁ phalaṁ toyam ...* (SB 10.81.4)
- ❖ Refer Section VIII, Page 17-18.
- ❖ Sudāmā's head bowed down in shame.

XIX. Kṛṣṇa Showers Unlimited Mercy on His Devotees

- ❖ Plans
- ❖ *prāpto mām asya dāsyāmi sampado 'martya-durlabhāḥ*. – I will give him riches that even the immortal demigods cannot obtain. (TEXT: SB 10.81.7)
- ❖ *ananyāś cintayanto mām* (BG 9.22) – How poverty stricken if takes CARE? (PURPORT: SB 10.81.6-7)
- ❖ 2 types of renounced devotees (PURPORT: SB 10.81.6)
 - Inimical – Jaḍa Bharata
 - Indifferent – Prahlāda Mahārāja.
- ❖ Refer Section VIII, (iii), Page 18.

XX. Kṛṣṇa Snatches Devotees' Loving Offering

- ❖ Acts, Pleases.
- ❖ Refer Section VIII, (iv), Page 19.

XXI. Two Results of Satisfying Kṛṣṇa

- ❖ Satisfies self

(i) Satisfies the Universe

- ❖ Universal Peace
- ❖ Refer Section VIII, (iv), Page 19.

TEXT 10.81. 9

*nanv etad upanītaṁ me
parama-prīṇanaṁ sakhe
tarpayanty aṅga mām viśvam
ete pṛthuka-taṇḍulāḥ*

"My friend, have You brought this for Me? It gives Me extreme pleasure. Indeed, these few grains of flat rice will satisfy not only Me but also the entire universe."

(ii) Satisfies Goddess of Fortune

- ❖ Prosperity.
- ❖ Refer Section VIII, (v), Page 19-20 and Section IX, Page 20.

TEXT 10.81.10

*iti muṣṭim sakṛj jagdhvā
dvitīyaṁ jagdhum ādade
tāvaca chrīr jagrhe hastam
tat-parā parameṣṭhinaḥ*

After saying this, the Supreme Lord ate one palmful and was about to eat a second when the devoted goddess Rukmiṇī took hold of His hand.

TEXT 10.81.11

*etāvatālam viśvātman
sarva-sampat-samṛddhaye
asmin loka 'tha vāmuṣmīn
puṁsas tvat-toṣa-kāraṇam*

[Queen Rukmiṇī said:] This is more than enough, O Soul of the universe, to secure him an abundance of all kinds of wealth in this world and the next. After all, one's prosperity depends simply on Your satisfaction.

XXII. How does Kṛṣṇa Satisfy a Devotee?

- ❖ Perfect Leader
- ❖ Externally – Necessities
- ❖ Internally – Bliss
- ❖ Refer Section X.

TEXT 10.81.13: Expertise

*śvo-bhūte viśva-bhāvena
sva-sukhenābhivanditaḥ
jagāma svālayam tāta
pathy anavrajya nanditaḥ*

The next day, Sudāmā set off for home while being honored by Lord Kṛṣṇa, the self-satisfied maintainer of the universe. The brāhmaṇa felt greatly delighted, my dear King, as he walked along the road.

XXIII. Trustworthy

(i) Integrity

- ❖ He practices what He preaches. Walks His talk.

TEXT 10.81.15

*aho brahmaṇya-devasya
dṛṣṭā brahmaṇyatā mayā
yad daridratamo lakṣmīm
āśliṣṭo bibhratorasi*

[Sudāmā thought:] Lord Kṛṣṇa is known to be devoted to the brāhmaṇas, and now I have personally seen this devotion. Indeed, He who carries the goddess of fortune on His chest has embraced the poorest beggar.

TEXT 10.81.16

*kvāhaṁ daridraḥ pāpīyān
kva kṛṣṇaḥ śrī-niketaṇaḥ
brahma-bandhur iti smāhaṁ
bāhubhyāṁ parirambhitaḥ*

Who am I? A sinful, poor friend of a brāhmaṇa. And who is Kṛṣṇa? The Supreme Personality of Godhead, full in six opulences. Nonetheless, He has embraced me with His two arms.

(ii) Intimacy

TEXT 10.81.17

*nivāsitaḥ priyā-juṣṭe
paryāṅke bhrātaro yathā
mahiṣyā vījitaḥ śrānto
bāla-vyajana-hastayā*

He treated me just like one of His brothers, making me sit on the bed of His beloved consort. And because I was fatigued, His queen personally fanned me with a yak-tail cāmara.

❖ Affection, Humility & Respect.

TEXT 10.81.18

*śuśrūṣayā paramayā
pāda-saṁvāhanādibhiḥ
pūjito deva-devena
vipra-devena deva-vat*

Although He is the Lord of all demigods and the object of worship for all brāhmaṇas, He worshiped me as if I were a demigod myself, massaging my feet and rendering other humble services.

(iii) Compassion

❖ *iti kārūṇiko nūnaṁ dhanam me 'bhūri nādadāt* – The compassionate Lord did not grant me even a little wealth. (TEXT 10.81.20)

XXIV. SUMMARY

1. How does Kṛṣṇa take care of Devotee?

Knows

Favors

Overlooks

Plans

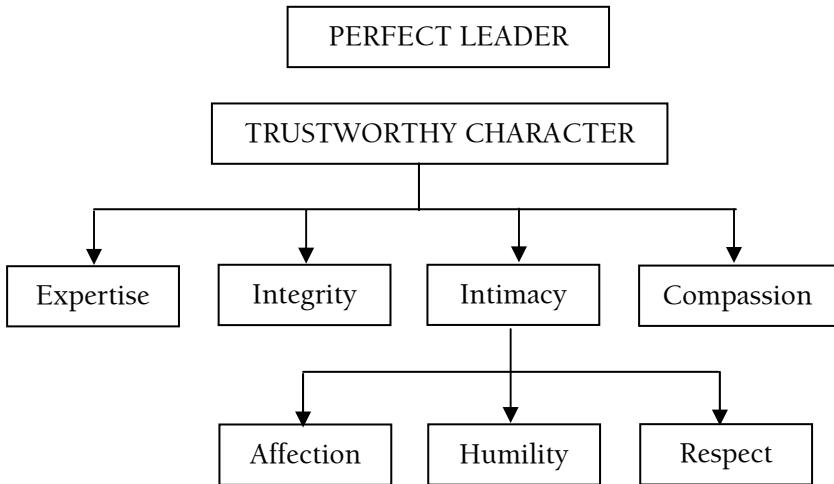
Acts

2. How does the world benefit by satisfaction of Kṛṣṇa?

PEACE

PROSPERITY

3. How does a devotee attracted to Kṛṣṇa?



* * *

SUDĀMĀ'S PRAYERS

(SB 10.81)

1. DISTRIBUTES

TEXT 10.81.34

*nanv abruvāṇo dīśate samakṣam
yāciṣṇave bhūry api bhūri-bhojaḥ
parjanya-vat tat svayam īkṣamāṇo
dāśārhakānām ṛṣabhaḥ sakhā me*

After all, my friend Kṛṣṇa, the most exalted of the Dāśārhas and the enjoyer of unlimited wealth, noticed that I secretly intended to beg from Him. Thus even though He said nothing about it when I stood before Him, He actually bestowed upon me the most abundant riches. In this way He acted just like a merciful rain cloud.

2. MAGNIFIES

TEXT 10.81.35

*kiñcit karoty urv api yat sva-dattam
suhṛt-kṛtam phalgv api bhūri-kārī
mayopanītam pṛthukaika-muṣṭim
pratyagrahīt prīti-yuto mahātmā*

The Lord considers even His greatest benedictions to be insignificant, while He magnifies even a small service rendered to Him by His well-wishing devotee. Thus with pleasure the Supreme Soul accepted a single palmful of the flat rice I brought Him.

(i) 6 kinds of Vision

- | | |
|-------------------------|--------------------------|
| 1. Bad only | 4. Good & Bad – Good |
| 2. Good & Bad: only bad | 5. Only Good |
| 3. Little Bad – magnify | 6. Little Good – Magnify |

3. ATTRACTS

TEXT 10.81.36

*tasyaiva me sauhṛda-sakhya-maitrī-
dāsyam punar janmani janmani syāt
mahānubhāvena guṇālayena
viśajjatas tat-puruṣa-prasaṅgaḥ*

The Lord is the supremely compassionate reservoir of all transcendental qualities. Life after life may I serve Him with love, friendship and sympathy, and may I cultivate such firm attachment for Him by the precious association of His devotees.

4. DISCRIMINATES

TEXT 10.81.37

*bhaktāya citrā bhagavān hi sampado
rājyaṁ vibhūtīr na samarthayaty ajaḥ
adīrgha-bodhāya vicakṣaṇaḥ svayaṁ
paśyan nipātāṁ dhanināṁ madodbhavam*

To a devotee who lacks spiritual insight, the Supreme Lord will not grant the wonderful opulences of this world-kingly power and material assets. Indeed, in His infinite wisdom the unborn Lord well knows how the intoxication of pride can cause the downfall of the wealthy.

(i) Sudāmā's Attitude

TEXT 10.81.38

*itthaṁ vyavasito buddhyā
bhakto 'tīva janārdane
viśayān jāyayā tyakṣyan
bubhuje nāti-lampaṭaḥ*

- | |
|---|
| <ul style="list-style-type: none">▪ Determined▪ Devoted▪ Detached |
|---|

[Śukadeva Gosvāmī continued:] Thus firmly fixing his determination by means of his spiritual intelligence, Sudāmā remained absolutely devoted to Lord Kṛṣṇa, the shelter of all living beings. Free from avarice, he enjoyed, together with his wife, the sense pleasures that had been bestowed upon him, always with the idea of eventually renouncing all sense gratification.

5. CONCLUSION

One Can Capture Hearts Only By Becoming A Servant

(i) Meditation

TEXT 10.81.39

*tasya vai deva-devasya
harer yajña-pateḥ prabhoh
brāhmaṇāḥ prabhavo daivam
na tebhyo vidyate param*

Lord Hari is the God of all gods, the master of all sacrifices, and the supreme ruler. But He accepts the saintly brāhmaṇas as His masters, and so there exists no deity higher than them.

(ii) Transformation

TEXT 10.81.40

*evam sa vipro bhagavat-suhṛt tadā
dṛṣtvā sva-bhṛtyair ajitam parājitam
tad-dhyāna-vegodgrathitātma-bandhanas
tad-dhāma lebhe 'cirataḥ satām gatim*

Thus seeing how the unconquerable Supreme Lord is nonetheless conquered by His own servants, the Lord's dear brāhmaṇa friend felt the remaining knots of material attachment within his heart being cut by the force of his constant meditation on the Lord. In a short time he attained Lord Kṛṣṇa's supreme abode, the destination of great saints.

(ii) Information

TEXT 10.81.41

*etad brahmaṇya-devasya
śrutvā brahmaṇyatām naraḥ
labdha-bhāvo bhagavati
karma-bandhād vimucyate*

The Lord always shows brāhmaṇas special favor. Anyone who hears this account of the Supreme Lord's kindness to brāhmaṇas will come to develop love for the Lord and thus become freed from the bondage of material work.

